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Pac Theo Sem Reading Room

PACIFIC

NONE WAIT IN VAIN!

Thou Breath from still eternity,
  Breathe o'er my spirit's barren land—
The pine tree and the myrtle tree
  Shall spring amidst the desert sand;
And where thy living water flows
The waste shall blossom as the rose.

O spirit stream that by the Son
  Is open'd to us crystal pure,
Forth-flowing from the heavenly throne
  To waiting hearts and spirits poor,
Athirst and weary do I sink
Beside thy waters, there to drink.

My spirit turns to Thee and clings,
  All else forsaking, unto Thee,
Forgetting all created things,
  Remembering only God in me.
O Living stream, O Gracious Rain,
None wait for Thee and wait in vain!

—G. Terstegen.

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MOVEMENTS IN CHINA.

In the month of April a highly significant religious service was held in Peking, China. It was a prayer service for the nation called at the request of the Chinese government. At that time Mr. Wellington Koo, who was the special representative of President Yuan Shih-Kai and of Mr. Lu Chenghsiang, said to the representatives of Christianity assembled in Peking:

"I am here representing President Yuan Shih-Kai and Mr. Lu Chenghsiang, the Minister of Foreign Affairs. Both the President and Mr. Lu take interest in this meeting which has been called for special prayers for the nation at this time. The old book says that the root is the heart, and, if the heart is right, the man will be right, and so the family and so the whole nation. It is the power of religion that is necessary to-day. Christianity has come to China for now over one hundred years. It was born in Judea and spread all over the world. Although under a republic there is equality in religion, the president and Mr. Lu realize that Christianity has done very much for China. Christians are not regarded now, as under the Manchu dynasty, as a special class by themselves, but as citizens of the republic, and their work has done much to promote morality among the people of this land. The president and Mr. Lu fully understand this, and hope that Christianity may be promoted, and we come with this expression of good will to this gathering of Chinese which has met here for prayer for the nation at this important time of its reorganization."

More recently there was as thoroughly significant a meeting in Fenchow. This city is in the province of Shansi, where the American Board is arranging at the request of the Chinese government to assume the direction of the Fenchow high school and to supervise district primary schools.

Mr. Shih, the chief magistrate of Fenchow, made a public address, in which he indorsed Christianity as the religion that is needed in China. Mr. Shih directs the affairs of a district having about four million residents. He is a graduate of the famous Waseda University in Japan. His address was in the Fenchow church and was on "The Ultimate Religion."

The first part of the address was given to an historical consideration of the Chritian religion, showing the evolution of Protestantism, which was the form of religion endorsed by him as needed in China.

Then the magistrate proceeded to show in what ways Christianity was superior to Confucianism and so to be preferred by the Chinese. Such a religion, he remarked, believed at heart by the people would make his office as magistrate unnecessary.

One of the missionaries writes of something unusual in a social way which occurred at that time. They had the pleasure of entertaining the magistrate and his wife at dinner. The comment of one in a leter to the homeland was:

"It is a bit unusual, here, at least, for any Government official to feel free to dine thus with the church people; still more so that his wife and he should sit down at the same table with us. It looks as though a new China were surely coming near, and she needs our wisest help and counsel."

Pilgrim Church, Seattle, has been asked to assume the support of the first missionary to be sent out by the American Board for this new work. This is Mr. Arthur W. Humanel, a graduate of the University of Chicago, and who has had several years experience in the schools of Japan.

A correspondent of the New York Post writing from Peking on the first of May, says of the new constitution for China: "The amended constitution for the Republic of China, which has been the subject of much discussion in the native and foreign press for the last few months, was promulgated today. It supersedes the Temporary Provisional Constitution, and will be in force until superceded in turn by a Permanent Constitution, which is not, however, apt to do more than amplify certain clauses. The coup d'etat by which President Yuan Shi-Kai dissolved Parliament last year is justified by this new fundamental law. That was to be expected, of course. But it will be observed that the new powers which the President assumes are by no means of the autocratic nature which statesmen in the west had been led to expect; that all citizens are equal in the law, irrespective of race, caste or religion; and that, save in two respects, the new powers of the chief of state are hardly greater than those exercised by the President of the United States of America. The President of China is empowered to declare war and to conclude peace, and he may confer nobility titles, decorations and and other insignia of hoor. Under the Temporary Consttution he lacked these powers, and was, indeed, subject to the rule of Parliament to an even greater extent than is the President of France. While not objecting to the governmental theory by which a parliament is made supreme, many of the warmest friends of the Chinese people among foreign statesmen were of the opinion that conditions here hardly justified so radical a change from autocratic rule. The part taken in this revision by the President's American advisers, Professor Goodnow and Mr. Rockhill, has

not been disclosed officially, but it is understood here that the Provisional Constitution meets their approval throughout."

CHRONICLE AND COMMENT.

The Rev. Dr. Gunsaulus gave an address last Sunday afternoon at the Chautauqua at Palo Alto.

Whitman College at Walla Walla, Washington, reports a deficit of fifteen thousand dollars for the year, which is said to be owing to the recent court decision in Washington for the taxation of educational institutions.

The Rev. Dr. Robert Ernest Hume, formerly of the theological school at Ahmednagar, India, and an American Board missionary, recently elected to the professorship of the history and philosophy of religion in Union Theological Seminary, is to take up his labors at the opening of the next academic year in September.

The Rev. E. L. Youtz, pastor of Pilgrim Church, Oakland, who was engaged in newspaper work in the east before he entered the ministry writes in a letter to the Editor of The Pacific: "I wish I could back you up some way in regard to the matter of your protest which you so satisfactorily voiced in a recent Pacific, against reportorial inaccuracy and narrow-minded grasping for 'news' so-called. I think I never experienced such a lack of confidence in regard to what the newspapers tell us as I have since I came to the coast. In this respect I think that our local dailies are quite a little behind the dailies of almost any respectable sized city east of the mountains. I wish such a protest as yours might be widely read and taken to heart."

To the question, "What would you have done if Bouck White had entered your church on Sunday and had tried to speak?" the Rev. Charles R. Brown replies: "If he had entered a church where I was the pastor and had made his request in a courteous fashion I think I would have allowed him to have his say—then I would have had my say. The decorum of a single church service seems to me a less important thing than the acts of making clear to the world that the Church of Christ has a sympathetic heart and a ready ear for the cry of the unfortunate, even when that cry is voiced by so unreasonable a man as Mr. White seems to be. The church can well afford to be annoyed and humiliated and even spat upon at times—its Master was—by the froward, rather than have them clubbed away from its premises. The way of the Cross is not an attractive, nor a decorous, nor a joyous road to travel, but from the first century even until now it has been the way that leads to the salvation of the people."

Sixteen states and four foreign countries were represented in the graduating class of Union Theological Seminary this year. Ohio leads with eight; New York is second with seven, and Canada follows with six representatives. Pennsylvania furnished four, and Kansas, Massachusetts, Missouri, and New Jersey three each. The two from Japan are to return shortly to their native land. The District of Columbia, Colorado, Connecticut, Illinois, Indiana, Iowa, South Dakota, texas, Wisconsin, China and India each had a single representative. The fifty hold degrees from no less than thirty-seven colleges and universities widely scattered, and thirteen had already graduated from other theological seminaries, but elected to enter the senior rather than the graduate class in order to obtain the diploma of Union. The total enrollment at Union this year was 250, of whom Columbia University, Teachers College, and other allied institutions have furnished about fifty.

NEW YORK CHURCH ATTENDANCE.

A few weeks ago a count was made of the attendance at the Presbyterian churches in New York City—or rather in Manhattan borough.

The count showed a large falling off from ten years before.

It is said that many of these churches, well known throughout the land have a very small attendance at the morning services and a much smaller attendance in the evening.

Four had good attendance the day the count was made and usually have. These were the Fifth Avenue, with nearly 4000, the West End, situated west of Central Park, with nearly 2000, the Madison Avenue, east of the Park in a very favorable location, with 1400; the North on Washington Heights, with 1000. Rev. Charles H. Parkhurst preached in Madison Square Church to 319. The famous Brick Church in Fifth avenue had 1070 but more than half of this number were at the afternoon musical service, the morning service having only 416, and other famous churches like the Old First in lower Fifth Avenue, the Scotch, the Central and the new Broadway, located near to Columbia University, were only a quarter or half filled. Harlem churches showed the same trend. One church seating 800 had 127, and another seating 900 had 196. Both are located in the best sections of the Harlem district.

The Boston Transcript says: "Total Presbyterian membership of Manhattan churches is 26,000, but 19,248 people only were at two services on the Sunday named. This is a decline in ten years from eighty-nine to seventy-four per cent. There were 6059 men, a decline of from thirty-two to 23.6 per cent. The city puts the value of property owned by Presbyterians and used exclusively for public worship and religious work, not including hospitals, schools or even parsonages, at $14,000,000. If a fair return in interest, the taxes that would be paid were property not exempted, and the sums contributed by the people be added together and the sum divided by the number of persons worshipping in these churches during the year, the Sunday on which the count was made being a test, it will be found that the actual expense of one person sitting in a pew of a Manhattan Presbyterian Church one Sunday is $4.50. It is found that persons who do sit in the pews contribute on the average $2."

Persons who are familiar with the situation in New York say that people are moving from Manhattan to the suburbs because of the demand of land for theatres, hotels, lofts and business skyscrapers; that church buildings are kept in use and not altered as are business structures, which they regard as a concession to sentiment but a mistake in method; and that size and equipment of churches proper for a previous day is not adequate for this day. They declare that smaller churches are needed, and that of wholly new and different type; that scientific methods must be installed; and that pastors must be, not famous preachers who can draw crowds for a time, but hustlers

who can command armies of volunteer workers.

While the attendance on Sunday worship by New York Presbyterians makes such an unfavorable showing it is found, so leaders say, that the number of worshippers on week days is greatly on the increase; that the old plan of merely going to church is giving way to personal volunteer work, and that the number of such workers, going out from the churches to do spiritual educational civic and social work, is ten times the number of even five years ago.

THE OUTER FRINGE OF MYSTERY.

"Science is an affair of yesterday," is the epigrammatic summary by Sir Oliver Lodge of all that the minds of today have achieved on the outer fringe of The Mystery. He spoke to the City Temple Literary Society, of London, and succeeded easily in showing how little is known and how much is hinted at, far beyond, by our crumbs of knowledge.

"The action between mind and brain cell is absolutely unknown to us at present." "There is a gulf there, a bridge, an interlocking of two apparently different forms of activity. There is a connection between the mental and the material. How that is managed we do not know, but we are surrounded by puzzles, and when we begin to look into things we find ignorance—ignorance—ignorance! Not hopeless ignorance, but deep-seated ignorance, which it will take many centuries of scientific groping even partially to solve.

"Sometimes we think we have done wonders, and have got a long way on towards understanding. Well, as compared with previous centuries, we have, but there is an infinitude beyond of which we at present have but a partial conception. The ether we cannot solve."

Sir Oliver explained how he had tried to move ether by a delicate optical arrangement. He demonstrated that there was no friction between matter and ether. The earth travelled through ether without any friction whatever. Then, was there any connection between matter and ether? The connection was of the electrical kind. He referred to gravitation as a puzzle. People thought Isaac Newton discovered gravitation, but Newton himself knew better. It was not explained.

"It is perhaps the next big discoverey that remains to be made in physics. Many are working at it. The uniting, welding force in the material world is the continuous medium which unites all the scattered particles of matter. The whole universe is linked up together by this continuous, all-penetrating, uniform, cohesive medium.

"Could you imagine a limit beyond which there is nothing? I cannot. It seems to me to go on and on without end. Can you imagine anything like that? I cannot. Yet one or the other must be true—either there must be a boundary, or there must not. They are both inconceivable, yet one is true.

"This world must have had an infiite past, and an infinite past must be going to have an infiite future. The past has gone through great labor, great preparation, and has now reached for the moment this climax: 'It has produced us.' The future does depend to some extent upon our activities; upon our connections. We are a conscious part of a scheme."

CONCERNING "THE ATTTIUDE OF EMINENT THEOLOGIANS TO THE VIRGIN BIRTH."

Editor of **The Pacific:**

In a recent editorial you set forth **"The Attitude of Great Theologians to the Doctrine of the Virgin Birth."** There is confusion still in the public mind as to the real attitude of these men. What is it that they deny, and what affirm? People are disquieted by the impression that the theologians named have ceased to credit the scriptural account of the matter in question. Such an impression is at once corrected by reading Dr. Mackintosh's own words throughout the entire chapter and on the same page (531) with those quoted in the editorial referred to. True, he sees that "neither his sinlessness nor his Sonship requires the guarantee of virgin-birth.) (So much for denial.) "At the same time," he proceeds to affirm, "strong grounds can be adduced for accepting the belief as in complete harmony with the Christian thought of Jesus, as dove-tailing into the rest of our conviction naturally and simply." And further down: "There is the companion fact of the resurrection. Supernatural conception is a most credible and befitting preface to a life consummated by rising from the dead. This is an argument which grows upon one the more it is considered." Then Dr. Mackintosh quotes Professor Denney as saying further: "It (virgin-birth) is in harmony with that unique relation to God and man which is of the essence of his consciousness, that there should be something unique in the mode of his entrance into the world as well as in that of his leaving it." "The alleged singularity, in other words," continued Mackintosh, "is appropriate to the character and the occasion. Leaving aside all efforts to prove virgin-birth a necessity (e. g., to break the sinful entail,) we have a right to dwell on the fitness of such an exordium in a life which, if we grant the transcendent victory over death at its close, was in any case supernaturally qualified."

Might I venture to suggest that some of your readers would be gratified to know that such theologians as these stand firmly and loyally for the scripture record regarding the virgin-birth.

Sincerely yours, H. M. BISSELL.

Pomona, Calif., June 8, 1914.

Editorial Note.

The Editor of The Pacific is quite willing to let the matter be made plain to any readers who may not have understood in the first place.

The Pacific never at any time took a position against the doctrine of the virgin-brth. And its quotations were only to show that such eminent men as Professors Denney and Mackintosh, though believing in it themselves, did not regard such belief as essential to a Christian life.

We are of opinion that Mr. Bissell would have seen this if he had been a regular reader of The Pacific at the time. He was a reader for several years. But was getting along without the paper the last yeaar or two. He writes now that he realizes that he needs it and is once more a subscriber.

Spirit, nearing yon dark portal at the limit of thy human state,
Fear not thou the hidden purpose of that Power which alone is great,
Nor the myriad world, His shadow, nor the silent Opener of the Gate. —Tennyson.

"TWO OR THREE" VERSUS THE CROWD.

The Church of today is too far dominated by the crowd idea of success. One is forced to wonder sometimes if it is God or the Crowd who is the object of worship. The minister who is "a drawing card"—the origin of the expression marks the height of its idealism—is accounted the man of mark. Deacons smile or frown according as the pews are full or empty. The question: "How many were out?" is made the test of a rising or falling church pulse. A crowded auditorium is taken as **prima facie** evidence of life more abundant.

And yet, this was far from Jesus' standard of success. The crowd did not hypnotize him. He rejected its ideals, refused its overtures, turned from it and chose twelve men of high ideals and independent judgment, upon whose intelligence and loyalty he could rely. To him, two or three gathered together in his name meant far more than an aimless crowd waiting to be amused or aroused.

The early Church never made a bid for numbers. It never compromised conviction for the sake of popular approval. It won by approving the crowd, not by catering to it.

If the Church of today only realized the wealth of its resources more fully it would not be so hungry for popularity. The joyous sense of possession which characterizes the true Christian spirit—"all things are yours"—makes the devices and efforts of some churches seem pitifully mean and cheap. The tone of appeal is not, "Ho, every one that thirsteth come ye to the waters," but, "Please pass by the church on the next corner and come to ours."

This is not a plea for an esoteric church, but for a self-respecting church. A Christian church that is true to itself cannot but be out-reaching. It is bound to put its candle, not under a bushel, but on a candlestick. That means, in common parlance, that it is its duty to advertise. And yet, we need another and less commercial term than that for the church's invitation. Announcements and invitations are not advertisements, and the church will make a blunder if she confounds them. The church, under the urgency of a great love to men, making her message as winsome and her home as attractive as possible, is one thing; and the church, under the pressure of a graceless competition, striving by any and every means to entrap men in to fill her empty pews and replenish her depleted coffers, is another. Rather than stoop to this, rather than pipe to the people and pander to the crowd, it would be a thousand time more Christlike and more rewarding, either to unite forces with the church on the next corner, if that is possible, or if not, to be content with the "two or three" who gather for true worship and Christlike service.

JOHN WRIGHT BUCKHAM.

THE CALL OF THE WILD.

"I know a place where the fern is deep,
And the giant fir waves high,
And a rocky ledge hangs dark and steep,
And a laughing brook leaps by.
And it's there to be with a soul that's free
From the street's discordant jar,
With a blanket spread on a cedar bed,
And the voice of the world afar."

In every new situation you must make mistakes, but let them be as few as possible.

WORKING TO SAVE THE ALASKA INDIANS.

An Account by Archdeacon Stuck of the Corrupting Work of White Men among the Alaska Indians.

When men and women are anywhere engaged in a fight against foul living, and it seems to be a losing fight, there is no better way to give renewed strength to their cause than to give wide publicity to the circumstances. Alaskan affairs have been to the front lately, and a great deal has been written about them, much of it extravagantly and ill, bearing on the face of it to a resident of that country, a lack of first hand knowledge. It is not generally understood that Alaska is not one country, but many, and that these many countries are thoroughly diverse from one another, so that what is true of one is not true of the rest. The present paper is concerned exclusively with the interior of Alaska and with conditions along that great highway, the Yukon River.

There is difference of opinion as to what the future holds in store for the interior of Alaska and a man must be a prophet to be able to do more than guess at it. Certainly there has been no advance in any respect in this region in the last seven years, but rather a decline. The mining industry has decayed and the decay of that industry has detached a number of the less energetic and adventurous men from the search for gold and has put them at trapping for fur-bearing animals, to the great diminution thereof. This has brought about an intrusion of white men in the native villages to a greater extent than prevailed before, with much evil consequence to the Indians of the river.

Conditions at Fort Yukon.

Fort Yukon affords perhaps the most critical instance of this evil tendency, and it is at that place that a conflict has been waging, to which it seems in every way desirable that full publicity should be given.

Fort Yukon is the oldest spot on the river where English-speaking whites established themselves, for the Hudson Bay Company built a post at this place in 1846 twenty-one years before the Purchase. But it had been long before that the native rendezvous for the inhabitants of this part of the Yukon, and of the many streams which are tributary to the Yukon hereabouts. A mission of the Church of England was established soon after the Hudson Bay Company built its trading post, and continued to administer to the people of this locality until the Episcopal Church in the United States set up its missionary jurisdiction ol Alaska and sent Bshop Rowe to take charge, eighteen years ago.

There had never been any representative of the law at Fort Yukon, and for many years it has been a somewhat lawless place. Such white men as frequented it or made periodic visits to it, did what was right in their own eyes. It is situated at the most northern point which the Yukon River reaches just on the Arctic Circle, on a sort of "jumping off place" into the arctic wilderness beyond. It has never had any legitimate white population save the traders—if, indeed, they may be so described—but it has been a gathering place whither, at certain seasons of the year, white men resorted for drunkenness and debauchery.

When the present writer made his headquarters at Fort Yukon six years ago the spot was chosen largely because of its importance as an Indian centre, and with the hope and purpose of redeeming the considerable native population of the place from the fate that seemed to threaten

them. Dr. Grafton Burke, a medical missionary, was sent to the place at the same time, and has been in residence there ever since.

Efforts for Indian Betterment.

The efforts for the betterment of the Indian people gave every good promise save in so far as they were hindered and thwarted by the dissolute white men on their periodic debauches. When it was recognized that things grew worse as the number of such men increased, and that the situation threatened to get out of hand altogether, application was made to the Federal judge at Fairbanks for the appointment of a justice of the peace at Fort Yukon, and since there was no one else in the whole village who could possibly be appointed, the court commissioned Dr. Grafton Burke in that capacity two years ago. These offices in Alaska are without salary and are expected to maintain themselves upon fees, which, at such a point as Fort Yukon, are altogether insignificant. Dr. Burke took the office very reluctantly, and only because he felt that it was his duty to do so, and because he realized the imperative necessity of a resident magistrate.

He was, perhaps, the most popular man in all the country round until he became justice of the peace; he has now become the most unpopular. His office soon brought him into conflict with the reckless libertines who use the place. Last winter things came to a climax. To give or sell liquor to an Indian is a felony in Alaska, and Congress has shown wisdom in recognizing the terrible effect of intoxicating liquor among these people and the urgent need of keeping it from them, but Congress would have shown greater wisdom if, upon making such stringent laws, it had, at the same time, set up an adequate machinery to carry them out. On the whole 1,600 miles of the American Yukon River there are six deputy United States marshals. These men owe their position largely to political influence, and sometimes are eager to suppress this illicit traffic—and sometimes are not.

But, supposing that all six of them were zealous, capable men, what could they do over so large an area? Fort Yukon has never even had a deputy United States marshal, and there was only white man in the place who would consent to be sworn in as special deputy to serve processes out of the Justice Court.

Work of Dr. Burke.

Last winter Dr. Burke bound over to the grand jury a dissolute young man who had paraded his unlawful cohabitation with an Indian woman as a challenge to the officer of the law. He prepared testimony and preferred charges against an Indian trader of the place, the back room of whose store has long been used as a drinking place, a gambling hell, and a place of assignation; all this within my own knowledge; and the district attorney presented this man's case to the grand jury at Ruby last August. Dr. Burke also bound over to the grand jury a white man on the charge of giving liquor to Indians, one whom I know myself to have been habitually guilty of that offense. The witnesses were carried 500 miles down the river last August to Ruby, and the grand jury found true bills against all three of the offenders. The trials were set for December, and Dr. Burke, though entitled to a year's furlough after five years' continuous residence in the interior of Alaska, and although having made all arrangements for a post-graduate medical course in New York City, remained in Alaska, impressed with the importance of securing these convictions. The cases were tried in Fairbanks early this year. The accused and the witnesses were carried 250 miles overland by dog-sled to Fairbanks and the three offenders were all acquitted, despite the best efforts of a resolute and fearless District Attorney. So much odium was incurred by this District Attorney, Mr. J. J. Crossley, in his efforts to convict these men, that a concerted effort was made to secure his removal, after repeated unavailing efforts to secure the removal of Dr. Burke, and even his indictment on all sorts of trumped-up charges.

It should be understood that the forces opposed to the execution of the law in Alaska are very influential. The chief commercial power in the land is a company which has many stations on the Yukon and its tributaries, and is also the largest wholesale liquor dealer in the country. It was the attorney of this company who defended the accused men from Fort Yukon, and indirectly as well as directly the liquor interests in the country, subordinate and principal, are opposed to the laws framed for the protection of the Indian.

Keeping Up the Fight.

Dr. Burke has fought a brave and—as it seems at present—a losing fight. He has gone back to Fort Yukon still Justice of the Peace; still resolute to suppress the drunkenness and flagrant immorality that often disgrace that place. It will be apparent to anyone that such a task as his must be exceedingly distasteful to any missionary, yet the writer himself, a clergyman as well as a missionary, has more than once felt it unavoidably incumbent on him to proceed against the offenders and even go into the commissioners' courts and prosecute them because there was no one else to do it. Even some of our missionary nurses and teachers, at places where we have no men in residence, have been compelled to do the same thing. And at Fort Yukon, the Government school teacher, Miss Hannah Breece has given Dr. Burke most loyal support, and has not shrunk from her share of the dislike and unpopularity.

These affairs at Fort Yukon have been dwelt upon only because they are typical of what goes on at other places, or would go on were there any to make such a courageous stand for decency and order. The Yukon River is not policed at all. It is often quite impossible to secure men of character and standing to take the beggarly office of justice of the peace. The population is small and sparse, and the distances are great.

The general character of men who desire to thrust themselves into native communities needs no description here. Robert Service has described the "low-down white" in one of the most powerful of his "Ballads of theYukon," he has not overdrawn this despicable type. If the Yukon Indians are to survive they must be protected against the "low-down white" who goes among them with the whisky bottle to gamble with them and to debauch their women; must be protected from the Indian trader whose place of business is too often headquarters and harborage for this class.

For the last five years, at every mission station on the Yukon, the death-rate has exceeded the birth-rate. Liquor and disease—the two go hand in hand among the Indians—are working their inevitable havoc with this gentle and kindly race. Here is no economic pressure such as drove the Indians from the plains; here is no white population hungry for Indian land; if any such preposterous notion has entered any head as the result of extravagant magazine and newspaper articles let it be dismissed at once.

The white population of the interior of Alaska, and particularly the white population of the Yukon Rier, is less than it was seven years ago. There are millions of acres to be had for the asking, and no one asks for them: "waiting for the plough" they may be, as the per-fervid imagination of some has described them, but as all who know the country will admit, at least they have yet a very long time to wait. In the opinion of the present writer, nine-tenths of the vast interior of Alaska will always be an arctic wilderness, and he has formed that opinion from eight or nine years continuous travel in it. In his judgment the only question is a question of an inhabited wilderness or an uninhabited wilderness, and, speaking broadly, the Indians are the only race who will make their homes in it. If these people are wantonly destroyed it will be the foulest blot that ever soiled the escutcheon of the United States. But if they are to survive, then more stringent measures must be employed to suppress the "low-down whites" who infest the Yukon River and intrude themselves in native villages against the wishes of the people for no other purpose than to debauch and corrupt.

THE CHURCH.

Rev. W. A. Hannaford.

(A paper read at a recent meeting of the Congregational Ministers' Union of Los Angeles, by Rev. W. H. Hannaford of Sierra Madre.)

My subject is large enough to call for the greatest abilities of the greatest man among us.

I shall attempt no exhaustive, nor specially informing, address, but only to invite and open discussion that may emphasize to our thought the vital importance of that which is our real subject today.

That importance is more than hinted at in the following quotation from lectures on "The Building of the Church," delivered before Yale Divinity School by Charles E. Jefferson, D.D.:

"Many preachers are thinking little about the Church, and others are thinking about it mistakenly. The very word 'Church' is in many pulpits tabooed. There are clergymen who preach no longer about the Church. Their favorite theme is the 'Kingdom of God.' An influential American theologian, in a valuable treatise on theology, picks up the word 'Church' only to drop it, using in its place 'the Christian people.' . . . When those who sit in the seats of the mighty speak after this fashion, it is not to be wondered at that men lower down begin to think of the church with a slackened interest and to speak of it with a diminished enthusiasm. The Church has, to many Christians, become an object to be apologized for, and has ceased to be an institution to be sacrificed for and loved."

Rev. Frederick Lynch, D. D., is quoted as follows, from an editorial in "Christian Work":

"Our churches are full of ministers who have no particular sense of the divine origin and nature of the Church they lead and serve, no particular love for it, or awe in its wondrous presence, and often no conception of its transforming progress through the ages, or of its divine capacity to work miracles today. As a result of this their congregations have no love for it, attend its services as one habit or duty among many others, apologize to their friends for their connection with it, conceive of it as one society making claims upon them among many others, and feel none of that wonderling awe in its presence, and none of that overmastering love and devotion for it that one sees in a St. Paul, an Augustine, a Bernard, a Newman, or a Phillips Brooks."

Assuming these statements to be correct, perhaps we can do no better than to take this subject with us into our vacation season, to ponder upon until, with the return of the season of renewed activity, we shall take up our work with the determination to make THE CHURCH mean more to ourselves and to our people.

I. Definition.

But what do we mean by the word "church"?

Putting aside the use of the word as relating to a building, the meeting-house, there are three collections of individuals to which the term may properly be applied.

1. A local congregation.

2. A central organization, of which the local congregation is a fragment, and in which it has some measure of representation.

3 The mass of believers in Jesus Christ, whether in an organization or outside of any organized body.

Several years ago I read an article in which the church was defined somewhat as follows: "A company of believers in Jesus Christ, bound inseparably together in their love and loyalty to Him."

Dr. Ozora S. Davis, in his book, "John Robinson; The Pilgrim Pastor," quotes Robinson as defining a church thus: "A company, consisting tho' but of two or three, separated from the world, whether unChristian or anti-Christian, and gathered into the name of Christ by a covenant made to walk in all the ways of God known unto them, is a church, and so hath the whole power of Christ."

As Congregationalists we believe that the local body of believers constitutes the church and has the power to do anything that is essential to its own existence and welfare.

While heartily approving and rejoicing in the consolidation of our work as a united body of Christians, I do not like the use of the term "The Congregational Church" as a denominational designation.

To continue to speak of ourselves as Congregational Churches, as we actually are, and will doubtless continue to be, is to make our fellowship the more marked and emphatic, since it is both avowed and shown to be free and uncompelled.

There is another definition of the church, without which our discussion will be incomplete.

Richard Roberts, in "The Renascence of Faith," says, "It is significant that when the Church began to emerge from the confusion of its early years it learnt to conceive of itself as 'the body of Christ.' It was more than the body of believers. It had some profound, mystical connection with Christ which put it in an entirely different category from any other society or community of men in the world." And he quotes Bishop Gore as describing the church as being "the projection and prolongation of the Incarnation into history."

Roberts goes on to say, "The Church is in the world the active organ of the redemptive purpose of God as it was revealed and wrought out in Jesus. The Church is His body—not His vicar or His plenipotentiary, but the organ of His activity, an inalienable part of Himself."

Of course I need not remind you that this is the doctrine of Paul, reiterated again and again in his epistles and illustrated in his life.

II. Origin and Nature.

Now let us consider the origin and nature of the church.

Dr. Benjamin Wisner Bacon, of Yale University, says, in "The Founding of the Church," "It is certain that Jesus had no idea of founding what we mean by the Church. He expected the "little flock" that He had gathered around Him to endure as such, but only till the Father's purpose 'to give them the kingdom' was fulfilled; and this He expected before the passing of that generation."

The learned Doctor then proceeds, by the use of scissors and paste, free exercise of the imagination and frequnt reference to the "documents," which, "having not seen," the critics dearly "love, and in which, though now they see" them/ "not, still believing" they "rejoice with joy" to speak about continually and full of vain-glory, to show, to his own apparent satisfaction, that Jesus had nothing to do with the beginning of the Church, the institution of its ordinances or the calling of its apostles; that He did not appear to the women, to the two disciples on the road to Emmaus nor to the assembled company on the evening of the day of resurrection, but some time after the disciples were scattered to their homes and former occupations He appeared to Simon Peter and Peter called the company together in Jerusalem, where they were assembled

at the time of the observation of the Feast of Pentecost. On that day, he says, they made the first move toward formally organizing a church, and, upon the use of the rite of baptism as an initiatory ceremony they had some sort of a psychological experience which they attributed to God as a gift of His Holy Spirit in approval of their act, and there began the Church.

While we will doubtless agree that the active life of the Church began with the enduement with "power from on high" on the day of Pentecost, we will still believe that Jesus did give some indication of His purpose to found a Church, in response to the "great confession" made by His disciples answering His query, "Whom say ye that I am?" That He did mean something more than the usual blessing of the evening meal when He blessed and brake the bread in that upper room scene in "the same night in which He was betrayed." That He did give His disciples a commission to "Go into all the world and preach the Gospel" and did say something about baptizing those who believed and accepted their message, and that it was in obedience to His direction that they were "all together, with one accord, in one place when the day of Pentecost was fully come."

The statement of Dr. Bacon, "It is certain that Jesus had no idea of founding what we mean by the church," is quite an extreme utterance, to say the least of it, yet we will not claim that the church of today is up to the standard of Jesus' expectation and desire for it.

The true church, the ideal church, would consist of those, and only those, who were truly "born of the Spirit" and walking "worthy of that Holy Name by which" they are called, while we know that there are many in the actual, visible church who are not of this high order; but we remember that Jesus Himself received men at their face value, Judas being one of the number of His first "little flock"; and Ananias and his loyal, but untruthful, wife were members of the earliest local congregation in Jerusalem and Simon the sorcerer was a member of the first church in Samaria.

Charles M. Sheldon, in his latest story, "Jesus is Here," makes clear his belief that Jesus would meet with, accept and work with and through the church of the present day, in spite of its frailties and weaknesses, were He to come again in the flesh in our day.

Dr. Bacon asks, "Does Christianity consist of the gospel preached by Jesus, or of the gospel preached about Jesus?" My answer would be, "Neither. Christianity consists in a personal relationship to Jesus; in being born of the Spirit, thro' faith in Jesus." The ideal church is composed of such and such only, but, until men are gifted with infinite power of discernment of the thoughts and intents of the heart, we must instruct, warn, influence as we may, and receive on their own profession those who offer themselves for membership in the visible church, always making it clear that such membership conveys no guaranty of favor with God and only adds to their burden of sin, if entered into without true sincerity and belief that they are accepted of God.

III. Function.

We come now to consider the function of the church, the reason for its existence.

Luke states that Jesus told His disciples, just prior to His ascension, that "Ye shall be my witnesses." The early church seems to have acted upon this statement and simply bore witness to Him, the facts of His life, His companionship with them, His wonderful love and sympathy for humanity, His marvelous works, His teaching concerning God the Father and Himself, His sufferings, His death and His triumphal resurrection from the dead, and, best of all, they bore the witness of His living in them by the pure lives which they lived in the presence of the world.

Wm. Jewett Tucker thinks that the function of the church in modern society may be briefly said to be "The ministry of spiritual authority, and the ministry of human sympathy." He says, "Without question the churches of the Protestant faith have been passing through a period of serious intellectual disturbance, with a consequent loss of authority," and adds, "It would be indeed a happy conclusion of the questionings, searchings, discussions ,and even controversies of the Church, if the generation which has heard all these should yet hear the voice of the Church in some compelling reaffirmation of its faith." Without insisting that this is immediately necessary, he believes that the intellectual activity has proceeded far enough to warrant the Church in giving renewed emphasis to her right to be heard as speaking with authority on spiritual matters. There has been for some years a constant call for this authoritative word from the church. Whatever may be the work and message of the scholar he has no right to usurp the function of the church and assume to speak with authority on the questions which are in the realm in which the church should be supreme. And whatever may be the opinions of the scholar the Church should pursue a course of "watchful waiting" till the "assured results" have been put to the "acid test" of experience so that when she speaks upon them at all it may be with no uncertain sound but "as one having authority."

The ministry of human sympathy is one which the Church has exercised most steadily through all the years, but there is yet opportunity for enlargement in this field. Charles Stelzle, Supt. of the Presbyterian Department of The Church and Labor, says, "The Church will never bring about the great social reforms which are pressing, until a few strong, fearless men are willing to sacrifice everything, if need be, to accomplish the objects which are very clearly set forth in our convention-passed resolutions." This is a simple truism and it is also true that it is the function of the Church to make it plain to such men as the cantie laird o' Skibo Castle that though he build a library at every crossroads in the country, fill them all with books and make them as free as the air which the people breathe, the Church will tell and teach and declare to the people that the capitalization of an industry to several times the actual, physical value thereof, selling the watered stock and thereby saddling a burden upon the people for generations unborn to pay interest upon is a sin against a God of justice and a crime against the humanity which awakened the sympathy of the Son of God.

It is the function of the Church to make it clear to the man who was spoken of by one of the speakers at the National Council meeting in Boston, in 1910, as being "First in oil, first in grease and first in the pockets of his countrymen," that though he duplicate the great Chicago University in every city in the land, the church will teach the people that there is a higher law for men to learn and obey than the botanical method of raising show specimens of American Beauty roses and chrysanthemums. Mr. Roberts, previously quoted, says, "The life of the Church is directed to the production of the superman. The ordinary physical processes of the universe have produced the natural man; the Church is that super-physical universe, the life of which is to culminate in the superman, the full-grown man of 'the measure of the stature of the fullness of Christ." And Dr. Lynch remarks, "He (Jesus), appointed the Church to be what He was, say what He said, do what He did, and to continue to effect what He accomplished."

IV. Present Needs.

A few closing words may suggest the present needs of the Church. Pres. Tucker says, "It is a fair and necessary question to ask whether we have not reached the limit in our advance toward public righteousness, without the support of a corresponding advance in personal religion." It has long seemed to me, and I am constantly preaching to my own congregations, that if we, Christians, would bring the world nearer to God, we must get on higher ground ourselves.

It is a fact that there is no very clear line of demarkation at the present time, between the Church and the world. In some measure we may rejoice that this is true, for it means that the world has been lifted somewhat above the old level of sin, but no one will wish to claim that either the Church or the world has reached the level upon which it may safely rest and say "I have attained." Nor can the Church dare to expect the world to lead on the higher climb toward the heights yet to be reached. To quote Mr. Roberts again, "The Church is necessarily always 'the Church militant'; there should be no pause in its warfare; and warfare means suffering. The only condition on which it can escape suffering is by ceasing to fight or by acquiescing in the ways of the world, by lowering its own flag or by compromising with the enemy. The Church cannot have peace without, save by ceasing to be the Church."

When Jesus manifested Himself to His disciples that first evening of the resurrection day, it is recorded, "He showed them His hands and His feet" to prove His identity. When Thomas voiced his doubt he said, "Except I see in His hands the print of the nalis, etc., I will not believe." If the Church is the body of Christ the body should have the marks of identification. Paul said, "I bear in my body the marks of the Lord Jesus." The world looks at the Church today, not to criticise its fine houses for worship nor the general character of the collective body, but looking upon the individual Christians who compose the Church, it says, in effect, Show me the marks that prove you the body of Christ. Show me, not the certificate of your enrollment as a member of the congregation, not the record of your attendance upon certain regular meetings of that congregation, not the proof of the doing of certain deeds of humanitarian benevolence, but show me the print of the nails that evidence sacrifice that cuts to the quick, opposition to sin till it turned and stabbed you to the heart, bearing the burden of the world's woe till your skin became calloused under the load and your heart broke with the hopelessness of your experience.

And the Church must thus identify itself to the world, not with the expectation that even then the world will at once believe and accept it or the Lord whom it reveals, but it must do this in order that it may make full proof of its ministry, relieve itself of its responsibility, deliver its own soul.

Like its Master, the Church has a three-fold mission. "I am come to seek and to save that which was lost," to individuals; "Repent for the Kingdom of Heaven is at hand," to society; "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth," just to be true to itself and to God.

COMMENCEMENT AT PACIFIC UNIVERSITY.

Pacific University, at Forest Grove, Oregon, celebrated its fifty-second annual commencement during the week, June 10-17. There were a number of notable gatherings during the week, especially the reunion of the alumni and former students. Representatives of the classes of '67, '69, '78 and '79 were present in addition to many more recent graduates. Mr. Thomas M. Adams of the class of '94 presented his alma mater with a splendid silver vase, to be awarded the young lady making the highest average in her classes during a semester.

President Bushnell preached the Baccalaureate sermon on the subject, "The Demand of the Twentieth Century for Spiritual Leadership." Dr. G. Paddack preached the annual sermon before the Christian Societies, and the Commencement address was delivered by Hon. W. D. Fenton, of Portland. Eight young men and women received their diplomas and the President made report of a most encouraging condition of affairs during the year just closing. New departments of domestic science and business have been added for the coming year and arrangements are being perfected for prosecuting a vigorous financial campaign for the raising of $200,000 additional endowment. James J. Hill has offered to give $40,000 on condition that the College raise $160,000 additional by June 30, 1916. At its annual meeting the Board of Trustees elected Prof. Wm. M. Proctor to the newly created position of Dean of the Faculty. Professor Proctor is a graduate of Whitman College and of Chicago Theological Seminary and held pastorates in Spokane and Ritzville, Washington, before coming to Forest Grove three years ago to take charge of the department of Education and look after College extension work. Professor Proctor will have charge of the campaign for new students during the summer and assist the President in the endowment campaign throughout the year.

ANTI-PRIZE-FIGHT CAMPAIGN.

The Anti-Prize-Fight Campaign Committee, which was inaugurated last fall for the purpose of putting the Anti-Prize-Fight Bill on the ballot at the election this fall, is strenuously endeavoring to secure several thousand additional signatures on this petition. 33,000 signatures were secured on the original petitions and the measure was ordered placed on the ballot by the Secretary of State, but an error in one word was discovered by the Attorney-General's office which invalidated 6000 names, making it necessary to secure several thousand additional names to insure placing the measure on the ballot.

Copies of these petitions have been sent out to several hundred pastors and laymen throughout the State, with an urgent request that they have these petitions circulated. The matter is vitally important and must not be overlooked in the multitude of other measures that are before the people.

Will the pastors and laymen who have these petitions in their hands please see that they are circulated at once. Secure as many names as possible, have the petitions properly acknowledged and return them to the undersigned, not later than the 10th of July.

We must not fail. E. GUY TALBOTT,
Executive Secretary Church Federation of Sacramento.

SOME THOUGHTS ON HUMOR.

Hugh Elmer Brown, Pastor of Pilgrim Church, Seattle.

Humor has never enjoyed its due repute in the ethical scale.

Humor softens the angularities of individual character and brings a welcome charity into social judgments.

Humor protects against excess, fosters humility and lessens the bitterness of blundering.

Humor punctures pompous self-esteem and saves from the folly of self-exaggeration.

Humor is love's laugh; it loves company; great humorists are great humanists.

Humor is socially cohesive; it brings Huckleberry Finn and Jim Hawkins together; it reveals the common soul.

Humor brings sunshine to a Mrs. Wiggs in her cabbage patch, to a Carlyle amid his infinite grumblings, to a Charles Lamb, as he dwells in the shadow of his sister's woe.

Humor must have had a place in the heart of Jesus. It is impossible to prove that He did not laugh often and heartily. None but a joyful soul could have spoken such radiant words.

Humor in Jesus was not turbulent or ecstatic; it was deep and quiet like the tide, "too full for sound or foam." It enabled Him to face treachery and cruelty with a celestial cheerfulness.

Humor has a noble history as an instrument of reform. Folly, which has withstood laws, arms and arguments has tumbled at the sound of laughter. Absurdities, pretensions, affectations and counterfeit solemnities have been transfixed by a smile.

Humor can haze unreality with noble effect. Unreality always limps, squints, or drawls without knowing it. Humor sees the deformity and makes others see.

Humor is antiseptic and with its purifying contact burns up the germs of narrowness, with its disinfectant raillery purges out sickly egotisms.

Humor finds nothing funny about superstition when discovered in its native haunt, but sees something inexpressibly ridiculous about American society women huddling gracefully around a drawing-room Swami with his dreamy nebulosity.

Humor is in God. Dr. Holmes pertinently inquires: "Who taught the kitten to play with its tail and the canary to perk its head from side to side while singing?" Is it not easy to perceive thus a divine playfulness in the order of the world?"

Humor thrives best in the soil of faith. He who doubts the integrity of the scheme of things cannot really laugh. He who puts everything under the malignant lordship of chance and change is on the way to the City of Gloom. America's most inveterate humorist—Abraham Lincoln—gave away the secret when he said: "I have a silent partner."

A TOUR OF THE WORLD.

On my way home from the South, I stopped over on Tuesday, June 9th, for a visit with our Chinese at Santa Barbara, and a glimpse at some good work done among Japanese in that good city. Instead, however, of what I expected, I was invited to participate in a "Tour of the World" (fifty cents fare) begun and completed in one evening and along the streets of a single municipality. Such a phenomenon is certainly well worth describing, especially as it can be reproduced elsewhere, if any of our churches care, for the nonce, to transform itself into a "Congregational International Transit Company." The trains left the "Union Station," alias Congregational Chapel, every fifteen minutes, and landed passengers with "stop-over" lasting fifteen minutes, first in Japan, then in Germany, then in Spain, then in China, and then with one grand swoop, surpassing the wireless itself, in the United States, which proved to be the starting-point, and where, after all were gathered, there was an appropriate and amusing program, the secrets of which I could not fully comprehend and therefore cannot divulge, except to say that it reached its climax in a ringing rendition of "The Star-Spangled Banner" by a male quartet. Of course, in Japan everything was Japanese, in Germany everything German, down to very innocent lemonade colored to appear like lager beer. In Spain all was Spanish, and in China Chinese. I don't know where the garden-spot of China is, but a garden-spot among our Chinese missions is that same Santa Barbara China. Each group of passengers as it arrived, crowding our chapel, was welcomed by a two-minute speech in Chinese, then entertained with good music from our Chinese orchestra, then with songs in Chinese by the whole group of brethren, till the time limit approached, when all were treated to Chinese nuts and candy. I think that this visit to our mission did it more good than that would to which I had looked forward.

I must not fail to give some of the train regulations under which such a tour was conducted. They may be of use elsewhere:

"Passengers weighing over 300 pounds will engage passage one week in advance."

"Special stopover privileges at the parsonage for those holding marriage licenses."

"No trunks allowed; the doctor will look after your grippe."

"No one allowed to occupy more than one seat at a time."

"Either the ticket or the passenger must be punched."

"If a passenger gets on fire, put him out."

"Don't expect a square meal on a round-trip ticket."

"Warning to old maids:—This is a fast, and perhaps the last, male train." W. C. P.

Among the Churches.

San Francisco First.—The pulpit will be supplied next by the Rev. George Marsh of Bloomington.

Sonoma.—Rev. and Mrs. T. M. Price left last week for a six weeks' visit with a son and family at Fort Dodge, Iowa. Rev. Mr. Caskey, of Sonoma, will have charge of the work during the absence of Mr. Price. Services will be conducted each Sunday as usual.

Berkeley First.—The Rev. Dr. Brooks expects to be in his pulpit next Sunday morning and evening. The pulpit has been occupied for two Sundays by the Rev. Mr. Breckenridge, who came recently from the Presbyterians to the Congregationalists, and is a member of the First Church.

San Francisco, Bethany.—Rev. and Mrs. Harold Tuttle were given a delightful surprise by the members and friends of Bethany Church Tuesday evening, on the occasion of their ninth wedding anniversary. A set of teaspoons and a purse were presented to them, and a delightful social evening afforded.

Campbell.—Rev. George E. Atkinson leaves the 29th with Mrs. Atkinson for a three weeks' vacation in Southern California. He preaches in the First Church, San Diego, July 5th; Riverside, July 12th; and Los Angeles July 19th. The board of deacons have provided well for his pulpit during his absence. Our Sunday school gives promise of a splendid vacation record.

Alturas, W. E. Eckles, Pastor.—The Children's Day service on June 14, was a success and was well attended. The pastor gave the children a very interesting talk, illustrating it with the magnet. Sunday morning, June 21st, the celebration of the Lord's Supper was observed and eight were received into the membership of the church, seven of whom were adults. The other one was one of our boys in the Sunday school. The Indian Sunday school which this church maintains was discontinued June 14th, owing to the Indians going to work in the hayfields. It will be resumed on the opening of the day school in the Fall.

Los Angeles, First.—At the Twilight Communion service on June 7th, thirty-two persons were received into the church. Of these six were from our Chinese Branch Church, and two from our Japanese Branch Church. June 14th was Children's Day, a joyful day and marked by abundant and beautiful floral decorations. The opening services and examinations were held in the parish auditorium. The songs, answers and rectations showed excellent work on the part

of teachers and pupils and made glad the hearts of parents and friends. In the foyer two tables were full of samples of manual work from the Junior grade, all excellent. There was one raised map, neary five feet long, done by four boys that excited great interest. The illustrated books by the Beginners, Primary and Junior grades were such as anyone would be glad to own. The number of those who received diplomas was as follows: Cradle Roll, 15; Beginners grade, 7; Primary Grade, 11, one being an Armenian; Junior grade, 17, two being Armenians; Intermediate grade, 16. The presentation of diplomas was in the main auditorium by Dr. Turk. The talks to the children by Dr. Turk added greatly to the interest of the occasion. In the parish auditorium he gave the children a "Comparison of Spiritual and Geographical Distances," and made it most clear and interesting. In the main auditorium his address was about "A Little Maid of Israel," or, as he put it, "A little girl in Israel who prophesied what Jesus did." He captivated the attention of both adults and children and brought out a lesson that was as helpful to one as to the other. In the Church Worship League the perfect record of church attendance for four consecutive months in the Bible school was: Senior branch, 8; Junior branch, 7; Kindergarten church, 2. There was a goodly number of those lacking only one Sunday.

NOTES AND PERSONALS.

Rev. Robert B. Whitaker of Honolulu will supply at Bethany church, San Francisco during the months of July and August. Mr. Whitaker graduated from the Baptist Seminary in Berkeley in 1911,, taking his master's degree in theology at Pacific Seminary the following year. He has been in the Congregational fellowship since that time.

The busy times for the Rev. Albert W. Palmer of Plymouth Church, Oakland, continue. Last week he gave the graduating address for the high schools at Winters, Lodi, and Sacramento. Sunday afternoon he gove the baccalaureate sermon for the Los Gatos high school. Tuesday evening he lectured for the Congregational church in Hayward, Thursday for the University Y. W. C. A., and on Friday evening will give the graduating address for the Oakland Polytechnic Business College. He will occupy his pulpit Sunday monring and evening, and will go then to Southern California for his vacation. President Blaisdell of Pomona will occupy the pulpit the first Sunday in July.

Mr. Frank Z. Towle of Railroad Flat, Calaveras county, died at the Lane Hospital June 6th, after an operation for removal of cancer. Mr. Towle will be remembered by many of our Congregational people for his work in Calaveras county, where for several years he held a license to preach from the Sacramento Association. At the time of the organizing of the Railroad Flat church several years ago, Rev. Charles R. Brown baptized one of the children of Mr. Towle in the name of Richard Storrs Towle. For many years, both before and after his licensing to preach (and even before his conversion) Mr. Towle was called upon from all parts of the mountain country to officiate at funerals. Sometimes in winter such funerals would take two days of his time, but he always responded willingly and in such and other ways endeared himself to a great many people. The funeral, held in San Andreas under the auspices of the Masonic Lodge of which he was a member, was very largely attended by people from all parts of the county.

Rev. Geo. H. DeKay spent the first week in June in holding temperance meetings in Calaveras county, under the auspices of the Anti-Saloon League. He held three meetings at Angels on Sunday and one at Vallecito, Altaville, Wallace, Valley Springs, San Andreas and Lockeford. Mr. DeKay says that in all this mountain county there is only one resident minister of the gospel, except at Jenny Lind, which is right on the line of San Joaquin county. When we have a pastor at Murphys there is one more. In San Andreas, the county seat, where we have an old but good church building, there have not been any regular Protestant services for a long while. The same holds in Valley Springs, and several other quite well settled communities. But the saloon is everywhere; twenty-five in Angels with less than three thousand population; ten in the county seat with five hundred population; and roadhouses and saloons in all parts. Mr. DeKay and his young son Chester, fifteen years old, spent a week tramping and camping in the higher altitudes. They went over the old Emigrant road, the first rig over for the season and went over snow for several miles that was from two to eight feet deep. At one place their horse got badly tangled and cut in barbed wire, cutting an artery in his leg. By light of a campfire Mr. DeKay found the end of the artery while the boy tied it with a thread. Then the boy started for Dorrington eighteen miles away at three o'clock in the morning to get help to take out their stuff. This is good scout work.

SONOMA AID SOCIETY FORTY-THREE YEARS OLD.

On the ninth of June, the Ladies' Aid Society of the First Congregational Church of Sonoma, met at the home of Mrs. Arvilla McHarvey, one of the three charter members living and still connected with the society that was formed in 1871, which makes us in our forty-third year of existence; and it is still in a flourishing condition, having a membership of seventy.

Mrs. McHarvey is eighty-six years old and is in good health, but has been a "shut-in" for the past three years from the effects of a broken leg. She thanked the society in a neat speech for meeting with her as she greatly missed her participation in its works.

A pleasing incident was the presentation from the society by the president of a handsome La Valliere to Miss Annie Pemberton, our most faithful and efficient secretary, who has served the society for eight years.

After delicious refreshments had been served we bade our hostess good-bye, she having been greatly cheered and pleased by our visit.

The two other charter members are Mrs. Fannie Dunn and Mrs. Mary L. Shaw, both of Sonoma.

MRS. O. J. McKINNON.

We seldom appreciate happiness until we reach the point where we speak of it in the past tense.

The man who flees from temptation generally leaves a few landmarks by which to find his way back.

PROGRESS AT VENICE.

There is not a more trying field in all Southern California than Venice, the Coney Island of Los Angeles, and yet the work there, under Rev. Fenwicke L. Holmes, has been conspicuously successful. Some four years ago it was first organized as the undenominational Venice Gospel Union, which held Sunday School sessions only, but in the course of time this movement was absorbed into the Venice Union Church, Congregational. The Church has worshipped ever since its organization in the High School Auditorium. About two years ago the pastor was called,

Rev. Fenwicke L. Holmes.

Mr. Holmes is a graduate of Bates College and Hartford Seminary, and previously to coming to Venice had a very successful ministry at the Corona Union Church, now known as Rincon. The Church has developed around him, and now has reached the point of erecting an excellent building, the corner stone of which was laid on the afternoon of June 8.

The foresight and courage of Mr. Holmes and his

Venice Congregational Church.

church can be seen from the fact that they were not content to build a church in the residence section of the town, back from the amusements, but chose to place the new edifice in the center of the city, where all who come for a Sunday outing will perforce have to see it, and where it may do a work which the quiet family church in the purely residence section could never do.

At the services of laying the corner stone addresses were made by Dr. Kenngott, Mr. Larkin, Rev. Stanley Ross Fisher, Rev. James H. Lash, Moderator of the Conference, by Mayor Ed. A. Gerety of Venice, by Mrs. W. N. Holmes, the mother of the pastor, and by Mr. Cree T. Work, Principal of the High School, who is one of the church's strongest workers. The corner stone was laid by Mr. O. C. Melton, president of the board of trustees. A pleasing feature of the service was the presence of La Monica's Band, which played several fine selections.

Following the formal ceremonies came the entertainment of the visiting ministers. No other town can entertain as can Venice, for the reason that no other town has the sort of attractions that Venice has. To see Dr. Kenngott racing through the Clouds, hanging onto the car for dear life, and to see others of the dignitaries in a like undignified posture, alone would make the day memorable. Then came a complimentary dinner to the visitors, and after thanking the people of Venice for their hospitality, and expressing their good wishes to the pastor of the church, the visitors took their way homeward, with an increased feeling of confidence in the future of the growing church in the greater amusement center in the West.

WASHINGTON.

INLAND EMPIRE NOTES.

Dr. Gammon of Chicago and Rev. Miles B. Fisher of San Francisco, representatives of the C. S. S. and Pub. Society, spent Sunday and Monday at Spokane. They occupied city churches on Sunday, and held a Sunday-school conference, under the auspices of the Ministerial Alliance on Monday afternoon. They are worthy representatives of the denomination, and their addresses were helpful and inspiring.

Dr. E. L. House was present at the same meeting and gave account of his psychological evangelism in California.

The Doctor will deliver a series of lectures in the Westminster church next week.

Rev. Bryan C. Preston of Plymouth Church of Spokane has accepted a call from the Petaluma church, California. He is a strong prcaeher and brilliant writer, and a warm-hearted brother. We shall greatly miss his fellowship and willingness always to be helpful.

Rev. Jacob Spoolman has begun his minisry at Chewelah, under favorable conditions. The church and congregation have given him and family a hearty welcome.

Our dear Brother Keene, of Hillyard, passed away at St. Luke's hospital, Spokane, last Sunday afternoon. He was one universally loved. He was a native of Minnesota, where he lived until about ten years ago. He was a pastor of Hillyard church for five years and did splendid work as he did in his former pastorates at Kellogg, Ida., and Fergus Falls, Minn.

The Spokesman Review's account of the funeral services was as follws:

"Funeral services for the late Rev. Joshua L. Keene, pastor of the Congregational church at Hillyard, took place at the church, where several hundred parishioners and friends had gathered. The altar of the church was banked with floral pieces. The funeral services were just as the Rev. Mr. Keene had planned them, anticipating the outcome of his illness before he went to St. Luke's hospital a few weeks ago for an operation for appendicitis. The Rev.

Thomas H. Harper of the Westminster Congregational church read a personal message the deceased had left in his care. Mrs. C. C. McEarchran sang, "The City Four Square" and "Face to Face." The Rev. Bryant C. Preston of the Plymouth Congregational, the Rev. E. E. Burtner of the Pilgrim Congregational, the Rev. C. A. Veazie of Corbin Park and the Rev. Jonathan Edwards of the Lincoln Heights Congregational participated in the services. All flowers, except the floral pieces, which were placed on the casket at Greenwood Cemetery, were sent to patients at St. Luke's hospital, as had been the request of the Rev. Mr. Keene."

J. EDWARDS.

Spokane, Wash.

LABOR SUNDAY.

The Federal Council Commission on the Church and Social Service has, according to the usual custom, designated Sunday, September 6th, as Labor Sunday, with the additional recommendation that congregations which have not returned from their vacations on that Sunday give recognition to the day on the nearest possible following Sunday.

A pamphlet of suggestions for the observance has been prepared and may be obtained upon application to the Social Service Secretaries of the various denominations.

Abundant informational material may be obtained from the Year Book of the Church and Social Service which is supplied by the Federal Council Commission at the cost of printing, which is 30 cents, and which may be obtained from the Book Department of the Federal Council, 105 East 22nd street, New York.

The Home.

A MOTHER'S CREED.

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes, and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books, and of friendship.

I believe in the satisfaction of duty.

I believe in the little homely joys of every-day life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the will of God as the one and only law of human life in all its relations.

THE COURAGE THAT HELPS.

What is courage? Is it something that we must read about, that we must worship two or three times a year, that we must regard as a quality that flashes fire whenever struck, like flint upon steel? Are you and I, because we follow what are termed humdrum programs, because we may not be soldiers, sailors, or explorers, to be deprived of proving that courage which we know we possess?

Horatius and Custer, Nelson and Farragut, Columbus and Stanley, and Peary and Cook—must it be that opportunity neglected us and our like, touched with its golden finger them and their like? No, I deem not; and the heart that wins the sword clash or the Pole exhibits no finer courage than the heart that out of grief wins comfort and out of bankruptcy wins success.

So don't let us, brothers and sisters, lay away our courage in moth balls, upon the theory that it is not to be needed. Courage consists not only in leading troop, fleet or squad upon forlorn hope. Back of the forlorn hope are the plaudits of a world. But there is the courage of the man and the woman who must go it alone; and that is courage unsurpassed.

Remember Robert Louis Stevenson—remember him, not for his published work—as most people do remember him—but as a man who for fourteen years—thus he narrates—did not have "a day's health." His battlefield, as ours may be, was "the dingy, inglorious one of the bed and the physic bottle." But you would not know it in the spirit of his lines, breathing romance and joyous adventure, and the red-blood world. You may not have known it in the spirit of the man himself. When his right hand failed him, he wrote with his left; and when he could not speak he dictated by means of the deaf and dumb alphabet. Stevenson had courage.

I have in mind an active, happy man, loving life and light and all the perquisites thereof; but he will be blind within a year. Is he lying back and complaining? Is he morose or rebellious? No coward he, deserting his standard of manhood. He has courage of the kind sublime, and never soldier, sailor or explorer faced with braver front the grim specter of despair. He accepts the approaching darkness of the inevitable as a gallant adventurer faces the jungle or ice field. He is putting in much of his time preparing, by education of his sense of touch and location; and, when the crisis arrives, he will be found ready at his post.

I have in mind another man, who has lost his right arm. To him a right arm had seemed very essential. Indeed, had he been asked beforehand, he would have said that he could not do without his right arm. But has he quit? Is he among the incapacitated? Not he. He has risen superior to that right arm. He has learned to dress himself completely even to tying his tie and his shoe laces. By holding the nail cleaner in the palm of his hand, he manicures his nails. If you consider such matters trifles, experiment until you are letter perfect. As for him he asks no odds of anybody under the sun. Despite his maimed physical condition, he is all man, and courage is big within him.

I know of a prosperous merchant—aye, and I know of his wife—who, by a combination of misfortunes, failed in business, means and health, and a strange land was his asylum. Did he bemoan and shrink? Was she aghast and hysterical? Not he, and not she! Merchant that he had been, he accepted the first work that offered, and went to work at $3 a week as porter in a cigar stand. His was the duty of cleaning the floors and cuspidors. His wife, of gentle birth and breeding, solicited real estate sales on a commission. Today, as a tangible reward of their courage, they again own a home.

I know of a man whose wife and only child was taken from him, and he was left apparently desolate in the ashes of his hearth. Did he repine, and tell his trouble, inflict

his loneliness upon his friends? Not he! None, to see him and talk to him, would suspect the grief within his heart. For he has the courage to smile and to shed sweetness; and he is another hero.

The coward is not only the man or woman who shirks great crises. The coward is not necessarily the man or woman who retires at physical danger and shows the white flag before leveled rifle, or bared fang, or the fury of the elements. The yellow streak is developed just as pronouncedly by the dark day, by the business reverse, by the touch of headache or dyspepsia, in whining protests against "fate," in disposition to browbeat the weak and revile the strong.

To me, the business man who returns home cross and gloomy when the day has not gone right for him, is somewhat of a coward; and so is the wife or mother who puts more stress upon what money buys than upon what love earns. To smile amid the bafflings of adversity, be that adversity an attack on means, or health, or dearest ties, is as great an achievement in its way, as to hew a path to some wilderness goal—and it is apt to be of more immediate benefit to mankind.

Here is the road of courage, the road of the widow and the fatherless, of the invalid and the bankrupt, of the weary and the wounded, of the wan, the grimy and the weak, and the stalwart; here is the road, the common road, and unknown by us—a glorious company, our inspiration of everyday life, jostling with heroes and heroines known and our rivals. Galleons, and battles and adventures abroad are for the few. If courage were engendered or proven by those elements only, the world would harbor mainly cowards without opportunity, and you and I would feel ourselves human things, ignoble, disappointed, balked of our birthright of true manhood and womanhood.

But, thank God, courage—good courage, worthy courage—is a quality adapted to all times and to all conditions; it is about us and in us.—From Smith's.

THE MUSIC MAKERS.

We are the music-makers,
And we are the dreamers of dreams,
Wandering by long sea-breakers,
And sitting by desolate streams;
World-losers and world forsakers,
On whom the pale moon gleams;
Yet we are the movers and shakers
Of the world for ever it seems.
* * * * * *
And therefore today is thrilling
With a past day's late fulfilling;
And the multitudes are enlisted
In the faith that their fathers resisted,
And, scorning the dream of tomorrow,
Are bringing to pass, as they may,
In the world, for its joy or its sorrow,
The dream that was scorned yesterday.

But we, with our dreaming and singing,
Ceasless and sorrowless we!
The glory about us clinging
Of the glorious future we see,
Our souls with high music ringing;
O men! it must ever be
That we dwell in our dreaming and singing,
A little apart from ye.

—A. W. O'Shaughnessy.

For The Children.

ONE SENSIBLE NAME.

I'd just like to know why they call a bird Dick,
And just why they call a crow Jim;
A parrot's called Polly,—just think of the folly,—
I wonder who could have named him!

A cat they call Tom, and I can't understand
Why they call a big rabbit Jack!
They call a goat Billy,—it's awfully silly
The way they have named the whole pack!

But right over there sits my curly-haired pup,
Thank goodness they've left him to me,
So 'Ive named him Woolly—I think it is fully
As good and means something, you see!

—George O. Butler, in Youth's Companion.

TEDDY.

"Teddy Barnes!"

Tillie gazed severely at her little brother.

"You've been running away again."

Teddy gave a sniff.

"And playing in the water. And got your clean apron all wet. And this is the third time in two days."

"I—I won't do it again," said Teddy, with another sniff.

"No, I guess you won't. I'll see to that. I'm going to tie you up so tight you can't."

Tillie's voice and look were very dreadful, as she seated Teddy in a chair and tied him tightly to it by one arm, scolding all the while.

"You giving me so much trouble while mother's away and I have all the work to do. I ought to keep you here for a week. Perhaps I will."

She carefully felt the knot.

"Now, I guess you can't get that out as you did the last time. Now, I'm going over to grandma's and leave you here all alone."

Teddy's sniffs grew into sobs as Tillie went down stairs. Tillie was not half so cruel as she looked and sounded, and the sobs melted her. She came back with a big cookie.

It was comforting, but before it was half eaten Teddy dropped it. He could not reach it and tried hard to loosen the knot by which he was tied. It held tight, but by wriggling his tied arm he could get a good deal of slack, so that before long he could slide to the floor, though still tied.

He finished the cookie, then wished he could look out of the window. With a little more wriggling he found he could lift the chair and carry it to the window.

Then he wanted to go into mother's room for his toys. He did so still carrying the chair. Really there was some fun in it. He wondered what Tillie would say if she knew.

Then he went into the other upstairs rooms. But he soon grew tried of this and wanted to go down. When would Tillie come to untie him? Sometimes she stayed a long time at grandma's. Would it really be a week before she came? It seemed almost a week now.

Why couldn't he go down stairs? Perhaps out into the arden. It wasn't so bad carrying the chair, for he could t in it and rest when he was tired.

He went to the head of the stairs and took a step down. ut it was not easy managing the chair. With a second ep he fell and the chair toppled over on him. Then it aught in the balustrade and stopped, but Teddy did not op until he had gone as far as his tied arm would let im. There he lay and screamed for Tillie.

She was not far away—indeed, she had not left the ouse yet. She came running with all her might. She ntied him and carried him down, hugging him.

"Oh, Teddy, I'll never, never tie you up again." And eddy hugged back, saying:

"Oh, Tillie, I'll never run away again as long as I live." -Sydney Dayre.

RUTH'S DOG, TOWZER.

A very funny thing happened at Ruth's house the other ay, and brought her into illrepute with at least one num- er of the police force.

She is a very serious little girl of five, with great solemn, ruthful eyes. No one would ever dream of her telling hat was not exactly true, and she never made a joke in er life.

She was sitting on the bottom step of her stoop on this pecial morning, when Mr. Smith, the big policeman, came long. He interested Ruth very much by going to the oor of every house, a little open book and pencil in his and. After talking with whoever came to the door for a noment, he turned away, sometimes writing in the little ook, but oftener not.

At the minister's door he wrote something, and at Dr. Blake's. Ruth particularly noticed that.

Mr. Smith was a tremendous power in the neighborhood. Not a boy dared to shout a shout or fling a ball when he vas in sight; and, as for the little girls,—well, they always breathed freer when Mr. Smith turned the corner.

Ruth watched the big man until he reached her house. Then, with a quaking heart, she saw him mount her steps. Mamma opened the door.

"Do ye kape a dog, mum?" asked Mr. Smith.

"No," replied mamma; and to Ruth the dear voice seemd to shake with fear.

Mr. Smith bowed sternly, and turned to come down.

It was perfectly clear to Ruth now. Mr. Smith was putting the entire neighborhood under arrest, except those who kept dogs!

The minister had one, and so did Dr. Blake. She meant o save mamma if she could. So she tremblingly faced Mr. Smith on the bottom step, and said gently, "Mamma orgot Towzer, sir."

Mr. Smith was all attention.

"Is this your house?" he questioned.

"Yes, sir." Ruth's great, honest eyes gazed frankly into the grim face, looking down.

"Yes, sir. Towzer is our dog."

"And you have a dog, eh?"

"Yes, sir. Towzer is our dog.

Up the steps again went Mr. Smith, and sharply rang bell.

Mamma replied.

"Where's your dog, mum?"

"I told you that we had no dog. We have never had a dog," mamma answered.

"Oh! This is an old trick, mum, though we don't meet it often in these neighborhoods. However, you've got a truthful little girl; and she isn't so sure that ye have no dog. I insist upon seeing him, mum!"

A funny little gleam came in mamma's eyes.

"Ruth," she called, "you may as well bring Towzer. The officer insists upon seeing him."

Mr. Smith's face grew very red as Ruth ran upstairs.

Presently she came back. "Here's Towzer, sir," she said with a quiver. "Here's our dog!" And she held up to the astonished eyes of the big policeman a dirty Canton-flannel dog, one shoe-button eye quite gone, his tail in shreds, and his detached ears pinned to his head with safety-pins!

If Mr. Smith had been wise, he would have laughed, but Mr. Smith was not on the police force because of his wisdom.

Mamma, though, laughed merrily, while Ruth hugged Towzer, and felt that in some roundabout way he and she had saved the family from an awful fate.—Harriet Comstock.

WHAT A LITTLE CLOCK DID.

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late, because one small clock stopped. Never had these people known how much they depended on that clock until it had led them astray.

You may think you have no influence, but you cannot go wrong in one little act without leading others astray.

WHAT WILLIE KNEW ABOUT SOAP.

Willie's composition on soap: "Soap is a kind of stuff made into nice-looking cakes that smells good and tastes awful. Soap pieces always taste the worst when you get it into your eye. My father says the Eskimos don't never use soap. I wish I was an Eskimo."—Christian Intelligencer.

HOW AND WHEN.

We are often greatly bothered
  By two fussy little men,
Who just stand and block our pathway,
  And their names are "How" and "When."

If we have a task or duty,
  Which we may put off for a while,
And we wait till the last minute,
  You should see these two rogues smile.

But there is a way to beat them,
  Listen and I'll tell you how,
If you have a task or duty,
  Do it Well, and do it Now.

—Christian Work and Evangelist.

Do not triffe with sin: a rattlesnake may have a right to live, but not upon your premises.

"WHAT WE BELIEVE."

The Scottish Rite Auditorium addresses on "Our Changed Conception of God," "The Changed View of the Bible," and "Christ from the Modern Point of View," have been printed in pamphlet form.

They may be had as follows: One copy, five cents; six for 25 cents; fifteen for 50 cents; thirty-five for $1.00.

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